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# THE AMERICAN M<sup>C</sup>ALL RECORD

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# THE AMERICAN McALL RECORD

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VOLUME XVII

DECEMBER, 1899

NUMBER 4

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Remember that this is the last number for this year. If you have not subscribed for next year do so now. The first number for next year will be issued as usual, not in January but February.

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The new Boat is being proceeded with, though there have been delays owing to the scarcity of iron plates for the hull. We have now received the sum of \$8171.84 in all, including two sums that have been promised. We have had \$100 sent for the working of the Boat. The sum of \$9200 will be needed for the construction, and probably about \$1000 more to complete the fittings and furniture.

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"Please tell our Auxiliaries," wrote one on the field, "that they should not allow themselves to feel discouraged. The times of harvest (I mean of large harvest) are perhaps nearer than we think, for we see a good many individual conversions. How sad that at this important crisis the committee has been obliged to put down several stations from lack of funds!"

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M. Biau, the young minister who was called to Paris from his work in Nice, left his work in the hands of Pastor Dutoit, who also takes charge of the work in Cagnes, a mountain village not far from Nice. An interesting feature of the work in Nice is the Soldiers' Hall where soldiers come to read, write letters etc., and when they have the opportunity to attend the meetings carried on by Pastor Dutoit. M. Biau besides his work in the Mission at Paris has become assistant to Pastor Henri Monnier at Bercy.

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There is a little work carried on among the blind by our colleague, M. Biau, which is worthy of mention. M. Biau prepares books and tracts for the blind in the Braille system, which are lent about among more than 100 persons whom he has upon his list. Several ladies work diligently at preparing these books, and thus wholesome literature is given to the blind, and the Gospel is brought home to them. Two weekly meetings for the blind and their guides in two of our halls in Paris, originally started by the late Miss Verner, are still kept up.

It will be remembered that M. Lenoir (whom we should have had with us last winter but for Mme Lenoir's serious illness) came up from Marseilles where his work had been unusually successful, to assist in the Paris work. His place at Marseilles was taken last New Year's by M. Grenier-Latour, a French Evangelist who has been prominent in the purity crusade. He writes: "It is a source of never-ending surprise and joy to me to note the results obtained by the faithful ministry of my predecessor, Pastor Lenoir. His life here was a living testimony." M. de Grenier-Latour is actively carrying on the temperance work, so urgently needed in a seaport like Marseilles, and in which M. Lenoir had been remarkably successful.

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Our more attentive readers will observe that the list of towns where the mission has stations, given on the last page of the cover, is shorter than last year, and notably smaller than several years ago. This is explained by a note just received from Mr. Greig, who says that several of our halls in the provinces have lately been handed over to the local churches, or as he writes in his report, which appears on another page, "much of what Dr. McAll inaugurated a quarter a century ago has been absorbed into the general scheme of the French churches." In other words, the provincial churches which twenty-five years ago had no thought of aggressive or evangelizing work, but were simply holding their own as centres for the actual Protestant population, have by degrees become interested in the work planted beside them by the McAll Mission, have helped in it, have found it to some degree a feeder of their own life, and have finally undertaken the entire care of the station as an adjunct of their own work. Thus the funds of our Mission and the energies of our workers would have been to that extent set free to undertake pioneer work in new localities, if only contributions of money had been kept up.

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We are always glad to be able to lend our halls for meetings of various kinds, so far as they are in line with our own work, and the Committee have been pleased to place the hall of Boulevard Bonne Nouvelle at the disposition of M. Vigier for meetings among that most interesting and often neglected class of afflicted persons, the deaf and dumb. M. Vigier was formerly a priest in the Roman Catholic Church, and has lately left that communion for conscience sake, as so many have done. Before being a priest he was a teacher of the deaf and dumb, and with his new-found liberty of spirit and knowledge of the Gospel he has had it laid on his heart to evangelize those whom he knows so well, and to whom he can speak in their own language. There are some 35,000 deaf and dumb in France, of whom about 5000 are to be found in and around Paris. M. Vigier has already gathered around him a congregation of

between sixty to eighty on Sunday afternoons, and is greatly encouraged in the work. In a recent article in a religious paper some cheering details are given, one case being mentioned in which a deaf mute had been saved from drunkenness, and brought to a knowledge of the Gospel by the reading of the New Testament. It seems that the children who are brought up in the public asylums are almost, if not entirely, without the most elementary knowledge of religion of any kind, and therefore the need for such a work is urgent.

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It is still not too late to help our cause by making sure that our Sunday-school libraries contain all the books that tell about the McAll Mission. Dr. Bonar's "The White Fields of France," is by no means antiquated, and it is as fascinating—we will not say "as a novel," for that is to do scant justice to its charm—as fascinating as a very thrilling true story told by a most gifted writer would naturally be. Then there are Miss Moggridge's "Among the French Folk," and "A Voice from the Land of Calvin and Voltaire," not to mention "Fifine, and the Cruise of the Mystery." Those of us who can read French must be sure to procure the *French* edition of "Dr. McAll's Life," which contains much which is not in the English edition.

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A Bible woman tells the following story: A young girl, very poor, living alone with her grandmother, caught a fever, which obliged her to go to the hospital. The girls of the Y. W. C. A. were distressed about it, and made up their minds to subscribe, each according to their means, so that their companion might be furnished with pocket-money. She was bidden ask her friends for whatever she required, and even "tips" for the nurses were not forgotten. She had so many stamps that she wrote to me very often, and not only to me, but to all her friends. Then, when she was allowed to eat, her friends vied with one another in bringing her dainties, and she even had enough to treat the people in the beds near her. I was having holiday at the time, and one of the girls wrote to me, "Our invalid has asked me to bring her some white bread, when I go to see her," and added, "Of course I'd never think of taking her just dry bread; I shall buy her some chocolate, too." Nor was this all; when the time came for her to leave the hospital, the members of the Y. W. and Y. M. C. A. joined together to buy her a dress, of which certainly there was great need! The poor child simply did not know how to express her gratitude, realizing quite well, that without her friends of the "Union" she would have been wholly without comforts, as her grandmother was earning at that time, it being the dull season, only from ten to fifteen sous a day.

## A GENERAL SURVEY.

[From Mr. Greig's Annual Report.]

There is no outstanding event calling for recognition in our work of this year. The deficit with which our accounts had been closed in April, 1898, naturally made our eyes keener to see possible reductions in our expenditure than to note promising opportunities for extension of the work. The most rigid economy has been practiced in every department, and nothing short of a special donation seemed to the Committee sufficient justification for a new effort. Possibly we have been in error here. Mission work like every other tends to become stereotyped, and not the least of Dr. McAll's great claims to the confidence of the Christian public was the amazing inventiveness which enabled him constantly to devise something fresh and untried. Much of what he inaugurated a quarter of a century ago has been absorbed into the general scheme of operations of the French Churches; the religious and political conditions of the country have greatly modified; only the need remains, even more insistent than of old, but not to be met by the old methods. Since our founder's death we have contented ourselves with walking carefully in his steps, carrying out his plans, filling in his framework, and the Master has blessed our efforts; but we think the time has come when we must adopt another programme, and relying on the Spirit who guided Dr. McAll, strike out for his Mission untrodden paths.

A careful study of the whole mass of local reports, combined with personal visits more or less frequent to all our stations in Paris and the provinces, warrants me in saying that the action has been on individual souls, converting, enlightening, and strengthening against recognized temptation. In each case an audience has been formed, grouped round a given teacher, sometimes very large, but varying only from year to year, never from night to night. None of our halls sees now a constantly changing crowd of passers-by, of whom some stay and some go, but who are all about equally ignorant of religion, and equally curious to know what these evangelists are talking about. The nearest approach to what the old workers used to see at the Rue de la Tacherie, when Mr. Dodds was at the desk and Mr. Ch. Molliet at the door, is the Rue Royale congregation on a Sunday afternoon, or that of the Quai du Port at Marseilles, but even there people come to learn, not to wonder. According to his temperament the evangelist will regret this modification in the McAll audience or rejoice over it, but none can be other than thankful that among these regular attenders—the "faithful ones," as the French has it—there is such a hungering for the Word of God, and such an earnestness in prayer. For that is another general characteristic of the halls this year, the interest shown in the study of

the Bible, and the multiplication of prayer-meetings. From one point of view there is here abundant compensation for the more restricted area in which our influence makes itself felt, but if our Mission in France is to bear the Good News to those who are utterly outside the fold, then this success, however genuine, is not the kind we wish.

For the masses are not unreachable. The crowds that throng the *Bon Messager* night after night prove that for the country, and the discussions with Anarchists and Socialists in Roubaix and in Marseilles show that the workmen of the great cities are ready to listen too, if the truth be put before them in a form they can understand. The development of the work in the great manufacturing cities of the North is certainly one of the most important events of the year. As our subscribers know, the Mission begun in Lille and Roubaix by Dr. McAll was to a large extent abandoned a few years ago, when we removed our agent from Roubaix to Ajaccio. The local churches, however, aided by a grant from our Committee, took up the work in a slightly different way. Temperance and total abstinence leagues were formed, the cottage meetings described in our last Report were inaugurated and carried on with enthusiasm, and finally the efforts of the pastors at Roubaix and at Lille terminated in the opening in each of these cities of a sort of People's Palace, named *La Solidarité*, which should serve as a home for all sorts of Christian work. At Lille the generosity of a member of the Church provided the handsome building of the Faubourg Wazemmes, free of charge; the "Solidarité" of Roubaix is still burdened with a certain debt, but the owner and builder allows every facility, including a handsome donation, for its extinction. What might be called the practical side of the Gospel is brought prominently forward by these far-sighted men. "Conférences" on subjects of public morality given by men of note, and followed up by appeals for signatures, show the anarchists that we are absolutely at one with them in condemning the actual condition of society. Children's meetings on Sundays and Thursdays are already beginning to react on the homes, and finally the remedy for all our ills is clearly shown in the weekly evangelistic meeting. Not only the size of the audiences at these different gatherings proves what a hold has been secured upon the turbulent, much-injured population of these faubourgs, but still more interesting results appear in the invitations spontaneously given by the members of the workmen's clubs to come and discuss religious and social problems, sometimes in their own rooms, sometimes at the "Solidarité." Clearly the evangelist of the twentieth century must be a man of wide sympathies, and as keen to prove that holiness has the promise of the life that now is as to recommend it as necessary for the life which is to come.

Something of the same experience met those of our number who under-

took in spring evangelistic tours in the villages, thirty or forty miles beyond Paris. Utterly plunged in materialism most of those populations seemed to be, and the more purely rural they were the more insensible they seemed to religion and to things invisible. But though they had no notion of sin nor any desire for heaven, they could not deny that drunkenness and immorality made their homes a hell, and conscience once awakened, though ever so little, could find satisfaction nowhere but in Christ. Of course, something like this has been revealed by the journeyings of the boat; but in these far inland villages the ignorance is certainly more dense, while the necessity of finding a room in which to preach increases the difficulty of the work. Those who have already engaged in it are, however, the most eager to recommence.

One temporary mission was attempted this year in rue Jeanne d'Arc, where an unused café was readily put at our disposal when the proprietor found out that we were the owners of the *bateau missionnaire*, the meetings on board which had so enchanted his work-people at Joigny. As before, a programme was carefully drawn up in which lantern lectures and evangelistic addresses alternated with discussions of social questions and appeals to sign the pledge. The audience was always good and on the whole sympathetic, but so far as our workers at the neighboring Rue Nationale can tell, the permanent results have been *nil*, only one man to their knowledge having been brought into the hall from the rue Jeanne d'Arc. Still this essay proves once more that these people *can* be reached and induced to listen to other things than tirades against the bourgeoisie. \* \* \*

An innovation which seemed to meet with general approval, though as yet only tentative, is a periodical meeting of all the Paris staff, regular and occasional, to discuss methods of work. The unwieldy size of Paris and the multiplicity of mission meetings make the realization of such a scheme exceedingly difficult, but the advantages of it are too evident to allow of its being abandoned.

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#### A GOOD SHOT.

Not an arrow shot at a venture, but a Gospel of John thrown out of a carriage window by a passenger and caught by a worker on the line. It was picked up and read and re-read with deep interest. The man showed the little book to his neighbor, who said that he had one just like it, and offered to take his friend to the mission hall. There he heard the truth, and was also persuaded to sign the pledge, being like so many of his class, an alcoholic. He has become an earnest worker, and has got his brother-in-law to sign the pledge, also a great drunkard.



## THE BURDEN GONE.

I was pleased (writes one of our Bible women) with a visit I paid to one of our regular attendants. "Since I came to you," she said, "I am quite different, I feel as if a load had gone from me *there*" (an accompanying gesture signifies that the load was interior). "I am lighter, much lighter and happier. I do not think now I can be saved by any outward things, but just by Jesus who died for me. He let Himself be crucified for our sins. I assure you Miss, I am much lighter since I understood that, and I do just like you now—*Je fais comme cela,*' covering her eyes with her hand, "I find one can compose one's-self much better so, and then I talk. I ask God when anyone says unkind words to me to help me to say kind ones in answer and I thank Him for keeping me in life and pardoning my sins and teaching me not to love quarrelling." This woman is an Italian, living alone, and in bad health. Her only son is away at present doing his military service. She is bright and intelligent, and it is always an encouragement to see her responsive face beaming on one from the front row. I received a letter from her one day requesting me in rather stilted language to do her the honor of coming to see her, for she wrote, "I wish to communicate to you my ideas on *all* subjects terrestrial and celestial." When I add that I *went*, I think my courage will never be called in doubt.

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## PASSING THEM ON.

Many instances can be given of the way in which the tracts are put in circulation. At Angers, for instance, there is a carpenter who always sends all he receives to his sister, living a few miles away. A poor workingman reads them first aloud to his family, and then sends them off to his sisters and nephews, living in a dark corner of Brittany. He not only sends the tracts, but he writes to his relatives to call their attention to certain parts of the tracts that he has found especially helpful. Though very poor, having seven children to feed and clothe, he finds means of buying Bibles and Testaments to give to his friends.

The avidity with which French people of all classes accept and read tracts is really remarkable. The good that has been done by tracts has been again and again shown in the history of this Mission. Among the most interesting incidents of our work is the throwing of bundles of tracts from the boat or from a passing train and seeing the people rush to pick them up. But of all other services, perhaps, the tracts are most valuable in enabling the converts to take a share in the work of spreading the Gospel, and thus passing on what they have found themselves to be for their salvation.

## THE DREYFUS CASE.

Readers of the RECORD do not need to be reminded of the intense interest with which a few months ago they, with all the civilized world, were watching the proceedings in the revision of the Dreyfus trial. To us who are so closely allied to France by the bond of a more or less self-denying service the interest of that occasion was far deeper than mere interest in the news of the world. We saw in the trial with all its accompanying events a revelation of French character and standards of justice and right; and it may well be that some of us when the result was reached experienced a revulsion of interest against the French people, and asked ourselves whether after all they are worth all the sacrifices we are making for their evangelization. If we did feel thus, even momentarily, we were not alone in our feeling. The great protest that went forth from nearly all newspapers and periodicals bore us out.

But there is another way to look at the matter, and many who were most severe in condemnation of France are now beginning to find excuses or explanations for her. In view of this fact, and of the importance that we who are working for France shall not misapprehend or misjudge her, the editor ventures to quote here from the *Evangelist*, what she wrote on the day after the verdict was announced, that is a few days after the October number of the RECORD went to press:

“The condemnation of Captain Dreyfus to ten years of imprisonment as a traitor to his country has aroused the entire civilized world to indignation and protest. To those who have followed the progress of the court martial at Rennes with minds familiarized with a different method of procedure, and notions of patriotism far removed from those of France, it has seemed impossible that the verdict should be any other than one of acquittal. And the general censure of France, the general expression of hopelessness that any good can henceforth come of a nation so blind to justice, so hostile to the right, so given over to prejudice, are all the more severe and sweeping in proportion to the firmness with which that conviction has been held, in the face of every evidence that acquittal was not to be expected from the court martial at Rennes. In every other civilized country condemnation of the verdict has not only been unanimous, it has called forth the severest and most scathing judgment of France as a nation, the most pessimistic forecasts of her future, the most confident prophecies of her downfall. Humanity washes her hands of France as of a nation past redemption.

“As the protest of the human conscience against a great wrong, this judgment, these prophecies, are right. It is well that the heart of humanity should swell with indignation against a wrong so monstrous. The hope of triumphant justice lies in indignation such as this. But it is also well, when a great wrong

has been committed, not only to distinguish between an honored nation and some of its parts, but also to endeavor to understand that national character, those national circumstances, which have made the wrong seem right to some of its people, to great multitudes and large parties within the nation. It is not enough to attribute the condemnation of Dreyfus to hatred of the Jew. It is too superficial to see in it even the last effort for self-preservation of a corrupt clique. The verdict of last Saturday goes deeper and is far more significant than either of these, but it is not necessarily significant of an utterly rotten and hopeless condition of France.

“In the three days that have elapsed between the announcement of the verdict and the writing of these lines there have been many allusions to Pilate and to Caiaphas as furnishing the only adequate parallels to so monstrous and so fatuous a perversion of justice. The allusion to Caiaphas is perhaps more pertinent than some who made it have perceived. ‘It is expedient for us,’ the high priest said, ‘that one man should die for the people, and that the whole nation perish not;’ and the writer of the Gospel adds that he spoke by prophetic inspiration. The doctrine of vicarious sacrifice is ingrained in the human heart; it is a part of the moral order of the universe; and however guilty they who condemn an innocent man for a crime which they do not believe him to have committed, however the act may shock the sense of justice which has come to be also a part of man’s moral equipment, it is still conceivable that a powerful and a respectable motive may lie back of every such misjudgment, of every instance of readiness to sacrifice a single man to the supposed welfare of a whole people.

“It must be difficult, and it is perhaps impossible, for citizens of a republic like the United States, living until a year ago free from all international complications and responsibilities, proved to its own satisfaction too powerful for any dread of interference from abroad, with three generations of free and independent thinking behind them, to appreciate what the army is to a nation like France. It may be possible for us to admit, as an academic theory, that to a European nation it is a matter of national self-preservation to maintain the prestige of the army, and we may be able to recognize that since the Franco-Prussian War, since the French Revolution, since the Religious Wars indeed, the army has been of paramount importance in France; but there is nothing in the American mind which corresponds to the impress made by the army upon every individual mind in France, whatever its political or religious attitude. The army is the pivot upon which every French household turns, from the first year of its existence to the last. Every man child is born into the army as surely as in the ages of faith he was born into the Church. As inevitably as he attains manhood he will be a part of the army for a longer or shorter

time. Military drill, garrison experiences, are a part of every Frenchman's life, present, past or future; the paramount claim of the army upon his body and his mind is to him identical with the paramount claim of his country; it is impossible for him to distinguish between the ideals, the history, the glory of the army, and the ideals, the history, the glory of France. To distinguish between the right of the one to call him to suffer and if need be to die in its behalf, and the right of the other to do the same, is to him impossible, since it is a distinction which for twenty generations he has never been called to make. If the safety of the country—or of the army, it is all one—requires that he should lead a forlorn hope, or stand in the deadly breach sure food for cannon, or risk disgrace as a detected spy, he is there to make this offering of himself, and what does it matter to him that his neighbor and comrade in arms is called to a sacrifice one degree more painful—to suffer undeservedly as for crime? It is not a question of desert to him, there is no question of desert in any sacrifice a soldier is called to make; to him the question is far more simple, it is that of the country's—or the army's—need. It is expedient that one should perish. Why inquire farther?

“Thus it comes about that the French nation might accept the verdict at Rennes without such moral turpitude as must of necessity foreshadow the downfall of a nation. It even comes about that a court martial might pronounce such a verdict, knowing it to be false but believing it to be expedient, vitally essential to national safety, without such moral turpitude as would prove the utter and hopeless rottenness of the French General Staff. That the awful crime which from our point of view has been committed proves a most lamentable condition of that Staff, a most deleterious effect of the army system upon the national conscience, there can be no question. But the significance of it is perhaps not what is generally supposed.

“It is expedient that one should perish. The words may be prophetic of France. Those years of martyrdom on Devil's Island, those weeks of suspense at Rennes, that anguish of the Champ de Mars, those tears of wife and children—there is one patriot, one lover of France who will not regret them if they bring a better mind to France, and his name is Alfred Dreyfus. Even another decade of martyrdom, another bitter day of public disgrace, will not be deemed by him too high a price to pay if needs must be, for the redemption of France from the corrupting rule of an unscrupulous clique, agents of a hidden and sinister power. To that loyal and steadfast soul will surely in that case be given the upholding vision of a purified fatherland, set free by his sacrifice to work out its noble ideals. He will see, as in a vision, all peoples, and first among them his own, uniting to revere his name as one of the saviors of men; he will see, as in a vision, his own countrymen first of all

looking back to his shameful sufferings as the price by which their national redemption was won. And he alone of all Frenchmen will not regret the price.

“ But there is still hope that the glorious result may be accomplished with no further crime on the part of France, no further pain on the part of the prisoner of Rennes. All civilization is making its appeal to France to have the courage of its convictions, and that appeal will be potent in proportion as it is sympathetic and cognizant of the true conditions. Let no word of reprisal or revenge be spoken ; let every word of condemnation be clearly the utterance of a noble spirit, quick to denounce the wrong, but slow to condemn the wrongdoer. Such words will not fail of their effect.”

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#### RESULTS AT ALFORTVILLE.

Our readers perhaps remember that the first experiment in using *Le Bon Messager* in winter was three or four years ago in a suburb of Paris, called Alfortville. A very determined opposition declared itself then, and at times it seemed almost as if we should be forced to abandon that position. The workers persevered, however, and ended by establishing a permanent work there.

Our evangelist in Alfortville, M. Nézereau, makes the following report : “ I am still under the impression of a visit I received yesterday afternoon, and I must tell you of it, that you may share my joy. At the end of the school, the mother of three of our children came in and said she wanted to speak with me. She said that she must tell me what had been taking place in her soul. About a year ago she began attending the meetings on Thursday evenings, and also the mothers’ meeting ; she believed in nothing, and had no interest in anything religious. But after a time her heart was touched, and she began to realize that there was indeed a God who loved her and would hear her when she cried to Him. But the last few months had made a great change in her, for not only did she know God, but she knew now that the Lord Jesus had died for her, and that she was pardoned for His sake.

“ She had much to try her, for her husband was a drinker of absinthe, and their home had been very miserable, but God was hearing her prayers for her husband, for he, too, was becoming quite changed. He was giving up going to the wine shop, and whereas formerly he could not bear to have his children in the house, so that she was often obliged to send them away to her sister to be out of his sight, he now hastened home from work to take them on his knee and talk with them, and the other day the wife saw him with tears in his eyes reading a little text card the children had brought back, with the verse, “He that believeth in Me hath everlasting life.” He always takes all the tracts that are brought from the meeting and reads them.

## FRENCH PROTESTANT CHURCH POLITY.

PROF. J. C. BRACQ.

The beginning of this century found French Protestants a feeble few—the sad remnants of merciless persecution weakened by their association with the deists of the revolution and asking but for the mere recognition of their right to exist. It is needless to say that they lacked well-trained leaders, that their clergymen were ill educated, that they had little or no theology; this was the inevitable result of the atmosphere of truly deplorable religious ignorance in which they had been forced to live. At best their religion was anemic and their Christianity not much more than a colorless deism. The isolation of the pastors, the absence of Synods and of a Protestant press, tended to keep them unconscious of their religious lifelessness. The state relations into which Protestants had entered prevented spontaneous and concerted action; and yet it must be recognized that if their churches had not become state churches they could not have lived through the despotism of the first empire and the Restoration.

It was quite natural that these Protestants should have instinctively turned toward Germany, then waking up to religious consciousness. German influence, deficient as it was in some ways, contained elements of transcendent value for them. The Germans made their brethren of France feel the shallowness of deism, deepened their religious vision and above all taught them how to study the Bible. This was a great gain for French Protestant life which too often, alas, was only a sort of ancestral loyalty to religious traditions. Still, with all their advantages, the German influences were impelling French Protestants in the direction of a rationalistic formalism, from which they were soon to recoil.

Another potent influence was felt. From Scotland began influences, intensified later by England, which revived first Swiss and afterward French Protestantism. This is known as *Le Réveil*, the awakening, which aroused Protestants from their spiritual lethargy and made them realize that religion is not only a matter of form and intellect, but of the heart and life. This movement was earnest, intense and practical. It introduced the Biblicism voiced by Gaussen but with other things which made for power. With this came an impulse to activity. Bible societies, missionary societies, educational societies, newspapers and Sunday schools sprang up. Protestants, inspired by this new life, began to realize their mission and endeavored to carry it out, if not always with success, at least with heroic devotion.

The state ecclesiastical machinery, so necessary at the outset, so comfortable when the churches were lifeless, began to be galling for those who believe in a freer religious life. The German influence continued to bring into France

treasures of religious erudition and rationalistic thought. At times the Government so interfered as to make Protestants perceive that they lacked essential freedom. In 1848, Frederick Monod endeavored to draw out the evangelical elements; he founded the Free Church of France, an attempt which was far from the success hoped for at the beginning. The earnest men of the evangelical tendency worked within the church, spread evangelical sentiment, asserted and reasserted the truth. The Liberals were carrying on religious studies of a high intellectual order and laying stress upon education, the claims of science and philosophy.

During the second empire, the external difficulties of Protestants kept them from internal divisions. The republic opened a new era. In 1873 a general Synod of all the churches of France was convened. As it failed to make any formal statement of faith, the evangelicals instituted an organization of their own, which was called *officious* Synod as compared with the *official* Synod of the State. As a matter of fact, this was a regularly constituted Presbyterian organization which represented the most active and practical life of Protestantism. The other elements of the Reformed churches later organized the *Conférence libérale*, which is a sort of rudimentary organization for the defence of the interests of the left wing of French Protestantism. Thus the Reformed churches have three organizations: that of the State, and two which represent theological tendencies.

Still Protestants have much in common. They are bound by their heroic past, by their spiritual aspirations, by their faith in truth, their philanthropic aims, their loyalty to justice, their sense of common dangers. Their theological divisions do not absolutely prevent them from co-operating, for all Protestants contribute to foreign missions and to other works. The schools of theology represent both tendencies, Montauban, the Evangelicals, and Paris, the Liberals, yet the faculty of Paris has many earnest and enthusiastic evangelical sympathies. There is a constant process of theological and spiritual osmose going on between both. The men who settle all things by syllogisms would do away at once with this system which is anomalous, but whose very anomalies have worked for good. The writer does not defend the system, but he recognizes that it is the result of circumstances which French Protestants have not created, and which have providentially worked for good. With all the drawbacks of the present, it may be fearlessly asserted that for a century past they have not had more faith, more culture, more science, more practical devotion and more missionary earnestness than now. Even looking on the darker side, a sympathetic study of the subject would lead one to accept the Huguenot motto of 1555, *per risticiam in spe*.

## THE BETTER SIDE OF FRANCE.

[From the *Observer*.]

Notwithstanding the many and unhealthy excitements through which we have been passing during the last season, affairs are going on well. Trade and manufactures are prosperous. There will be no agricultural crisis, and there seems good grounds for hoping that the strikes in the mining districts, and in some industrial regions which have been taking on a very acute form, will be amicably settled. But that which interests us most is to know that cheering tidings come to us from the different religious societies.

The Evangelical Society for Foreign Missions closed the year with a considerable surplus, notwithstanding the increasing demands upon it for laborers in Madagascar, and its growing missions in Africa. Five years ago the total receipts were less than 400,000 francs, \$80,000 a year. On the 15th of April this year it had received 1,100,000 francs, \$220,000 for 1899, with some subscriptions yet to come in. No wonder that good M. Jacques, the treasurer, cried out; "It is the hand of God! It is the hand of God." This increase of receipts of nearly or quite three hundred per cent. in less than five years, ought to be a lesson and an incitement to Christians everywhere. These brethren were pursuing their labors under more or less difficulty after many trials in Africa and Tahiti, where some years ago, it will be remembered, it became necessary for them, as the territory had passed under French authority, to take up the work of the Gaboon Mission, until that time an American mission. This led to new efforts and zeal among the French churches, and they not only took up that work, but built their fine mission house for the special training of missionaries, a well appointed and thoroughly constructed building on the Boulevard Arago, Paris. Then came Madagascar; some were almost aghast at this new and heavy responsibility, but most were strong in faith. Volunteers were ready at the first call, and two of the noblest, Messrs. Escande and Minault, were cruelly murdered soon after reaching their proposed field of labor. Others were ready to take their places, the flame of zeal rose high, and men and money have not ceased to answer to new demands.

The report of the Bible Society (British and Foreign Bible Society, French Agent) from M. Monod, is full of interest and hope. There are about fifty colporteurs employed. The total distribution, sales, etc., for the last fiscal year, were more than 176,000 copies; few copies are given away. Many interesting incidents are reported. A colporteur found in one family one of the large-type New Testaments which were distributed after the Franco-German war, and which ever since has been the source of light and life and comfort to its owner. In one of the towns the colporteur was politely received by the priest, and they had a pleasant conversation.



“How is it,” said the curé, “that you being Protestant come among Roman Catholics to circulate your books?”

“Nothing, sir,” I replied, “is easier for you than to prevent what you call my intrusion. Just look yourself to this that every family in your parish be put in possession of a New Testament. As long as you have not done that, it is my right and also my duty to bring the light of the Gospel to your poor parishioners, who know nothing of the Word of God.”

“I acknowledge that you are right and we are wrong when we refuse to circulate such books. I fancy the Church fears they may be wrongly interpreted. It is a great pity we have no French version supported by the Church of Rome. There is no doubt that saints fill too much place in our Church, and Jesus Christ not enough. Things being as they are, I heartily welcome sincere Christians, whatever be the Church to which they belong. All those who love God and Jesus Christ ought to walk hand in hand. My Church objecting to your books, I cannot circulate them, but I am glad you should do so.” Of course this is an exceptional case, but we know from many witnesses from all parts of the country, that Scripture reading is greatly on the increase, with its consequent enlightening and sanctifying effects; this is true even of Savoy and Brittany, two widely separated but equally bigoted regions.

It has been a good year for the McAll Mission. Reports from nearly a hundred stations are cheering: “It has been a year of growth with us,” writes one; “I am truly thankful,” writes another; “We are, I think, not far from a revival of religion;” “Never has there been such a growing spirit of prayer and searching of the Word of God;” “All things considered, this has certainly been our best year since our hall was opened five years ago.” Such is the testimony from various agents. At Roubaix and Lille there have been opened People’s halls, where with the preaching of the Gospel, there are temperance meetings; meetings for discussing social questions; gatherings for young men and women; boy’s meetings; Sunday and Thursday schools; lectures and discussions, public health, education and mutual co-operation. These meetings have attracted persons of all sorts and conditions, and awakened much interest. Perhaps the most gratifying fact is the increase of little gatherings for prayer and the study of the Bible, which have sprung up spontaneously in many places without any suggestion from the agent or evangelist in charge, indicating a sense of need, a sure sign of the presence of the Holy Spirit. Numbers of the meetings in various places have been marked by great solemnity and earnestness. \* \* \*

It is needless to say to the many friends of the McAll Mission that the last year owing to the disturbed state of the public mind was one of great anxiety. Yet it has been a year of great blessing from a spiritual point of view.

Of one thing I will testify, that seldom have I ever attended a more spiritual, earnest gathering than the Friday afternoon prayer-meeting held in the Rue Royale by the workers of the mission.

There never was a time when the friends of this work or indeed of this land and people of France, our friends and allies in the days of our forefathers' sore distress, should work and pray more earnestly and hopefully and give more generously than now. The door is open, the field white for the harvest. The organization of this mission is complete, preaching halls, Sunday-schools, dispensaries, Bible classes, working girls' and mothers' meetings, temperance meetings and a band of devoted and capable men and women in the field. There has been no extension of the work, although demands come in from every quarter, from lack of funds. Men and women "have gone without," and yet there is a deficit. Help this work, Christians of America, and help to win France for Christ.

PARIS.

H. T. H.

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 TWO OLD SAINTS.

Two of our old *habitués* were "called home" last winter, both believers in Christ. Mme R., who was converted years ago in our Mission, joined the Protestant Church, and remained a faithful witness for Christ by her life and conduct. In her last suffering days, nothing calmed and soothed her so much as prayer, and singing of some of her favorite hymns. She was much missed from our meeting, as her place there was never without her. Up to the end of last season, she was one of the foremost in learning and reciting texts of Scripture and hymns, as we encourage them all to do.

The other faithful attendant now gone to her reward was Mme K., who sold colored eggs in Lent. She discovered our meeting three winters ago, and with great assiduity has continued her attendance, drinking in all that she hears with the greatest interest; her apron, though clean, has as many patches as months in the year. The other day, we had just sung, without opening our books (as we often do,) the favorite *J'ai un bon père* (I have a Father in the Promised Land,) finishing with "*Nous nous retrouverons un jour au ciel, Au pieds de Jésus, tout joyeux,*" (We shall meet again one day in Heaven at Jesus' feet; Oh that will be joyful etc.,) when Mme K. looked up with her little wrinkled face, beaming with joy and said, "*Oui, Mademoiselle, et nous Lui dirons que c'est Lui qui nous a fait venir là haut.*" ("Yes, Miss, and we shall tell him that it is he who brought us up there.")

We miss these dear old friends, but with deep rejoicing that we were permitted to bring to them that knowledge of Christ which was their joy here below, as it now is "up there."

## SPECIAL MEETINGS.

REV. R. S. BROWN.

It was very gratifying to me and a good testimony to our Salle when Mr. Roux, colleague to Mr. Houter of the Home Mission, offered his services to our Mission. Salle Rivoli was chosen for special services. They began on June 18th, and lasted eight days. The season was advanced, the weather wet, but we had very good gatherings.

Mr. Roux's earnest appeal, seasoned by well selected anecdotes, produced a good and permanent impression. Messrs. Monod, Lenoir, and Vanderbecken came to our help, whilst the ladies of our Mission rendered us good service in dealing with seekers after salvation or trying to awaken sleeping consciences, and the young girls of our Christian Endeavor conducted the services of song and were active in the after meetings.

These special meetings have been to us a great encouragement and a great joy. Our hope was to reap some of the good seed sown during the winter; and our hope has been realized. God gave increase.

Those who have been permanently blessed, who reaped the most benefit, were our own people, *les habitués*, and every department gathered fruit. From the young women's class four maidens, two Catholics and two Protestants had the courage to stand up at the after meetings and ask our prayers, and publicly declare their decision to serve God.

What an object lesson was Mlle Suzan's face as she said:

"You know?"

"What?"

"Louise Bianchi is saved, truly saved, how happy I am! Come here Louise, tell Mr. B."

"Joy in the presence of God" was suggested by the beaming face.

Who is Louise Bianchi? Mrs. Tyng could tell of a girl with one arm, a girl whose dying father bequeathed her to me with his dying breath. Now the lamb is under the Good Shepherd's care.

Another Roman Catholic girl stood up at the after meeting.

"Have you anything to say?" I asked.

"Yes, sir! I want to say that I give myself to God *now*."

'Twas done! "The great transaction done! I am the Lord's and he is mine."

Her mother was at her side, and she is almost persuaded, and her father came next night to see me, for she had told him. Last Sunday she decided to join *M. Monod's Church*. *Her parents consent.*

How easy to *write* "join a Protestant Church," how easy to read it. But it is an *act* of heroism, of self-denial, confession. And one fact that came out at our talks at the after meetings was the dread of becoming Protestants. Not

to Parisians, but to the people from the Provinces, to whom Protestant means a heretic, a kind of demon.

Our adult school also shared the good done. A Swiss Protestant and an Italian from the Vaudois valleys were amongst the permanent fruits, the latter has followed his teacher and joined the *Brethren*, the other his wife and entered the Reformed Church.

We have had our *disappointments*.

The most emotional, who with strong cries and tears cry to God to deliver them from their besetting sins, have returned to their evil ways. Oh! how hard it is for a drunkard, and men slaves to baser passions, to enter the Kingdom of God.

One is a Protestant from Geneva "steeped over head with the knowledge of the Bible." He must have sent his mother word that he was changed, for his godly mother wrote a letter of thanks. Poor mother, her disappointment is worse than ours. He is fallen, returned to his evil ways.

The other is an ex-priest, his grandmother is a convert at Marseilles, who often came to see me to ask me to seek in Paris for her lost grandson and his widowed mother. Strange to say a few days before coming to Paris, December 1898, she got news from them, and sent 100 francs to her daughter by me. Both the daughter and her grandson (ex-priest) came to our meeting. During the special meetings a change came over him, and his mother's and his own testimony, with his change of life, led us to rejoice over his conversion. My first inquiry on getting to our meeting on October 1st was: "And Mr. R—, the ex-priest?" "Gone back!"

We are not without hope that an impression was made, his unbelief shaken, and we must now seek this lost sheep.

Now we are starting, nay have begun our winter's work, cheered by the past, and taught by the revelations of those after meetings, that there are many prejudices amongst our hearers, a great need of a consciousness of sin, and that we have converted Catholics who are afraid to join a Protestant Church.

The Paris Board are expecting a very interesting season. The Dreyfus affair has opened many eyes, and there will be very hot discussions in Parliament on the subject of the influence now exerted by the Jesuits upon the education of army officers. *Le Siècle*, a very influential daily paper, openly appeals to the public to forsake Catholicism and adopt Protestantism.

With reference to this subject a member of the Board writes: "We see in this advocacy a fruit of the long efforts of our Churches and Societies, among which the McAll Mission has not the least share, for this Mission communicated to our Churches a spirit of go-ahead, and this we try to keep as one of our principal features."

THE BLUE CROSS.

REV. S. R. BROWN.

During the meetings of the international congress of the Anti-alcoolique Society last April, large meetings were held in Rivoli hall. The first was the annual meeting of the Temperance Society *La croix bleue*. The hall was decorated with flags, the Anglo-American flags being absent, for in these days when Protestants are denounced as being unpatriotic, it is wise to keep them in the background, (perhaps)!! The platform was tastily decorated with palms and well filled with representatives of our Mission and delegates of the Congress. One special feature of this meeting was a solo, sung by a reformed drunkard, and the chorus was sung by our young girls. The singer had been well trained by our Bible woman, who accompanied him on the harmonium.

As the singer mounted the rostrum, dragging his lame leg after him, a lady near me said: "It is Durand!" I nodded yes. He sang with a good deal of feeling, once the voice faltered and I feared he would break down, but he mastered his emotion and made a success, bringing down the house with loud applause. When he returned to his seat he was followed by delegates, etc., to congratulate him in French fashion by a shake of the hands.

Yes it was Durand! a miserable drunkard; poor, lame, picking up a few "sous" by selling sweets and penny toys to children. A brand plucked out of the burning.

Durand is now the visitor of our Temperance Society. I received a card from him last month, it reads: "We have found Laurent. Mr. Cordelier has taken him in. Do go and see him, he has black thoughts of suicide. Help us to save him. Yours etc., DURAND."

So I went after this lost sheep, he is now lodging at the same hotel as Durand, and *we* are paying his hotel expenses, 3./50 a week, 10 cents a day.

Shall we save Laurent? I don't know. Sunday a band of our young girls was around him. I heard one maiden 19 years of age say: "God saved my father, he slept under the hedges when he first came to Paris, he did not love God! did he Mr. B.? But he was saved and died happy," and the tears began to flow and she had to borrow a handkerchief to wipe them away.

"God can save you, Mr. Laurent!"

Laurent looked at her and said, "Can he?" It was a doubt.

I hope some day to say Laurent is saved. We are praying for poor, dejected Laurant, who has made shipwreck of faith, and is living in "Giant Despair's castle." Homeless, sick in body and in mind, without a friend in the world outside our Rivoli Salle, is it a wonder that he doubts even of God?

The other large meeting was the fête given to the mother's meeting by Mr. Le Gay. Mr. Lenoir was the chief speaker. He gave a temperance address, and twenty-five women signed the pledge. There were 207 women present.

#### A WEEKLY BIBLE CLASS.

Since my return from Marseilles I have held a weekly Bible class on Fridays at Rue Royale. It has never been a large meeting. It is comparatively small to-day, from twenty to thirty attend. We are studying the Gospel of St. John. The ladies supply each visitor with a New Testament, open at our subject and point it out. Then when a reference is made, I quote not only chapter and verse, but the number of the page, and wait till they have found it before reading. Thus we teach. And some, at least, have thanked me. On Good Friday our numbers doubled. We had evidently a good time. At the close Mrs. McAll, who had presided at the organ, said :

"Oh! M. B. The Lord did help you to-night." "Then you found it good to be here?"

"Oh! That was the least good," she said. Her heart was full for others.

We went out together, where a group stood around. One came forward, saying: "Oh, thank you so much; it was a good meeting, and I can come so seldom to the meeting."

Miss Johnston, who leads our singing, told me many of our hearers are upper servants, who often cannot get away. There are some ladies. I wish I knew them, but we cannot. They wish to remain incognito. One of these said :

"Don't ask me my name and address. I like to come to these meetings, but 'secretly,'" (like Nicodemus by night, 'for fear of the Jews'). We are encouraged by their *merci* and handshakes.

There is another meeting to which I am regularly attached. It is Salle Beach, Championnet Street. Shall I use the word discouragement in reference to this meeting or disappointment? I who said at our workers' meeting the other Friday: "That we had so much to encourage us." And Miss Ramsey, who works in this Salle, said: "There is a great deal of good doing in Championnet, Mr. B. I have certainly been dissatisfied with two preachers, we have only had from thirty to thirty-two persons present, on one wet cold night the number went down to twenty."

I felt this was very unsatisfactory, so I suggested a change, hoping to reach an outer circle and get strangers in. The new departure is lectures with views. We have had the history of Joseph, Pilgrim's Progress and the Parables in Luke 15. Next Tuesday is our Lord's last journey from Galilee to Jerusalem. Our difficulty now is, not to get people in, but to seat them

I expect a falling off when once our pictures are withdrawn, but we have reached a new class and I expect many have tasted of the good work of God and will continue.

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## AN OUTSIDE OPINION OF SALLE RIVOLI.

During Mr. Brown's protracted absence from Paris, in Marseilles, as recorded in former numbers of the RECORD, his place in Salle Rivoli pulpit was to a large extent filled by Pastor Auguste Fisch, the son of the late Dr. Georges Fisch, whose letter decided Dr. McAll to pitch his tent in Belleville, and who was a faithful helper up to his death. Mr. Auguste Fisch says: "For several years I have presided at the popular conferences held on Sunday evenings at la Salle Rivoli I am happy to say. What a pleasant encouraging impression the meetings have produced on myself. If this large beautiful Salle, 'The Cathedral of the McAll Mission in Paris,' is crowded only on special occasions, such as a literary and musical evening or lectures illustrated by stereopticon views, nevertheless the hall is well filled by an appreciative and attentive audience. As a rule we have 100 adults, and it reaches sometimes to 130.

"The audience is composed of three sorts of persons: 1st, Protestant members of the Reformed and Lutheran Churches, most of these are the fruits of the mission; 2d, Roman Catholics who are regular attendants; 3rd, Jews and casual hearers, who come from curiosity, or who are drawn from the streets.

"However divers are our hearers, we are seldom annoyed by interruptions. Should a man come in overcome with wine and want to talk, he is soon walked out, except he holds his peace. On Sunday evenings there are always two speakers, I occupy fifteen to twenty minutes for my address, and my colleague the same. In order to have more unity we are now agreed that I should arrange with the preacher sent by the Mission as to our subject.

"The singing is not up to the mark, some hymns are unknown by the audience, and it would be well if some time could be given to teach them singing. There is a group of young women, a Y. W. C. A. connected with the Salle, who sing very well. I have had their help to organize a service of song, and once the Y. W. C. A. from Montrouge also came. These gatherings were a grand success. Meetings of this kind are most useful, they are a break in the regular evangelistic meetings. They draw out the young women to sing the gospel, or call sinners to repentance by well chosen recitations. The young folks are benefited, and the audience appreciate them.

"May God himself bless the good seed sown, not only on Sunday evenings, but every night, and ripen the corn to a rich abundant harvest."

AUG. FISCH, Pastor,

## A NEW REFORMATION IN FRANCE.

At the last annual meeting of the English Wesleyan Missionary Society, the Rev. Hugh Price Hughes thus spoke :

“What I sincerely believe to be the greatest religious movement in France since the sixteenth century is now spreading in all directions. In a most romantic manner, which there is now no time to explain, I received a visit about a month ago from an ex-Roman Catholic bishop, and he begged me to do what I could for the Abbé Bourrier.

“It was in 1895 that the Abbé, an honored and prominent priest in the great city of Marseilles, resigned his position in the Roman Catholic Church. Soon afterwards another distinguished Frenchman, the Abbé Philipot, followed, and then he was followed by another very remarkable man, the Abbé Charbonnel. The peculiarity of this movement was that, first of all, it was done publicly. The letters were published by the press of France, and for the first time in modern history, the retirement of a Roman Catholic priest and his acceptance of Evangelical Protestantism was not received with contempt or ridicule. It was evident that the majority of the newspapers of France were positively delighted by an incident of that kind. These men are no longer called Protestants, but simply ‘Evadés,’ the escaped ones. In 1897 the Abbé Bourrier established a monthly journal which he called *Le Chrétien Français* (‘The French Christian’). The third number of that publication secured 3000 subscribers, and it has been increasing ever since. It is openly and avowedly written, edited, and published by ex-priests. In fact, it is playing very much the part that the ‘Tracts for the Times’ played in the other direction in the Oxford Movement. This little paper has now actually 1500 subscribers in the ‘presbytères,’ as they are called—the priests’ houses. A house has been opened at Sevres for the ‘Evadés.’ Thither come many priests who have not yet resigned their offices, and they have gone back to their parishes to preach an evangelical gospel. A college has been opened in Paris to train ex-priests as evangelists. This place is distinguished by the fact that every one of the evangelists is an ex-Romish priest. They go back to their old parishes and address thousands of people. Being ex-priests, they can reach vast audiences which no Protestant teacher could get at. Their old parishioners welcome them with open arms, and freethinkers and atheists exclaim: ‘Why, this is quite different from Romanism! This is the religion for us!’

“At the end of the last century a world-changing revolution broke out in France, which, as Bishop Westcott has reminded us more than once, used the three great Christian words, ‘Liberty, Equality and Fraternity;’ but, as Carlyle grimly said, they forgot that sin entered into the world, and death by sin, and so the French revolution ended in a reign of terror and world-wide mis-



chief. A century has passed, and to-day we see another revolution breaking out in France, inspired this time, thank God, not by Voltaire and Rousseau, but by St. Paul and St. John. The French Revolution of the closing years of the eighteenth century ended in a reign of terror and a following century of misery which is agitating the world still; but if we do our duty, the French Revolution of the closing years of the nineteenth century will end in a reign of love, and in the following century of universal peace."—*The Missionary*.

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#### ERNEST AND MARIE.

[From an account written by the late MADAME PASTEAU of some of her experiences at Grenelle, Paris.]

A boy of eleven years of age asked leave of his parents to attend our Sunday and Thursday schools. They were very poor people, and neither father nor mother could read or write. "Well," said the mother, "go if you want to. Anyway, it is better than playing about the streets."

So Ernest came regularly, bringing with him his little sister Marie, about seven years old, and both the children were most attentive and well behaved. After some time the boy said to his mother, "Our teacher says that the children should try and get their parents to come to the evening meetings. Will you come, for I am not allowed to go alone? Many of my companions go there with their parents." "If it will amuse you, I don't mind going just once." So the mother came with Ernest once, twice, three times, and then her husband falling ill, she asked Miss Johnstone to go and see him. She did so, and spoke to him of his soul and of his need of a Saviour, but he seemed quite indifferent. He was a good husband and father, and did his best, and that was enough; he was sure of getting to heaven at last. "But then, why did Jesus come down to earth?" asked Miss Johnstone. "He came to redeem our souls," sang out a clear little voice from behind. It was little Marie who thus showed how well she had understood what she was taught at school. "Be quiet, Marie, and let the lady speak," said the father. "But the child is quite right," said Miss Johnstone, drawing the little one toward her.

After a time Ernest said that his mother wanted to see me. I found that she was in perplexity on account of the boy. He had attended the priest's catechetical class for a year, but did not want to stay any longer; what was to be done? "It is a question for you to decide," I answered. "First, what does his father say? He is the one who has authority over his boy." "He will consent to whatever I think best." "Then what do you wish? Do you wish to force the boy to attend the priest's class against his will?" "Oh, that would be a famous affair," exclaimed her sister-in-law, who was in the room,

“to force a boy to believe against his will!” “If the mother thinks that the Catholic Church is right, it is natural that the boy should follow her.” “Ah, but she does not at all, and she is much more attached to the meetings than her son even.” “Is it true?” I asked. “Well, Madame, it is so. All this winter I feel quite a different person. Instead of grumbling when my husband has no work, or is ill, as I used to do, I pray to the Lord, and I try and remember what I have heard read and sung. It is so sad not to be able to read for one’s self! Ernest reads to us, and he reads all the tracts that I get at the hall. Last evening he read us such a touching story that it made us cry, all three.”

I found on further conversation that Madame was really a child of God; she had “passed from death to life” without knowing really what was taking place. “I am so peaceful, so happy,” said she. So it was agreed that Ernest should no longer follow the priest’s class, but that he should be taught entirely by the friends at the hall.

The mother seeks to bring all she can to the meetings. Her sister-in-law cries when she hears us praying together and she begs me to go and have a meeting with her all alone, for she is not allowed by her husband to come to the hall.

The *concièrge* of her house jokingly began a conversation with me one day as I passed by, but I see that now that she is under deep impression, and she will not let me pass by her window without my stopping to talk with her. Then in the same house is a poor old woman very feeble in health, who has been brought to Christ by M. Sautter’s preaching, and now she longs to be away from this weary world, and to find herself in the Saviour’s presence.

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MISS BEACH’S LETTERS, No. 11.

“April 7. After various delays on the part of M. le Député, he has signed the lease for three years, thus relieving Madame de W. from all responsibility for the ‘apartement’. The laws here seem to favor the landlords and to put the tenants in their power. If madame had not found some one to sign the lease for the whole period, the landlord could have retained all the furniture till the end of the time, even if she had let the rooms to some one for three to six months at a time. I should be very sorry to be obliged to do business here, there is so much red tape.

“Now we shall leave this well-hole and go where we can have fresh air and sunshine. Madame went house hunting yesterday and is engaged in the same pursuit to-day. It is not a favorable time on account of the opening of the Exposition next month. In all the hotels and boarding houses the price of board is rising.”

“April 7. Thursday I heard a very interesting lecture on M. Joseph Chenier, one of the poets of the Revolution. The hour was devoted to a careful review of his principal work, a tragedy, Charles IX. The subject gave the Professor an opportunity to express clearly enough his political sympathies. He did this very adroitly, as the lectures are not supposed to be in the slightest degree political, yet his allusions were received with enthusiasm. In describing the effect of the massacre of St. Bartholomew, he said, “unfortunately the next day after such a crime kings and emperors have always found a Parliament servile enough to yield assent or even to praise the deed.”

“While I enjoy the lectures I can't help wishing the seats had backs. These monuments of past grandeur and beneficence are well enough when one only looks at them—occupying them an hour is a different matter.

“April 10. It is very amusing to see the way the Bonapartist journals treat the Exposition. It will open under a Republican administration, and in the view of a Bonapartist no good thing can come out of that Nazareth; they cannot prevent the Exposition, so they content themselves with belittling it as ‘the Bazaar of M. Kranz.’

“April 13. The new home will be in Auteuil, very near the Bois de Boulogne. When we please we can take our books and study under the trees of the Bois. I have not yet seen the house, but B. assures me it is very pleasant.”

Before going abroad Miss Beach had attended the summer school of Prof. Sauveur at Plymouth. One of the acquaintances she there made, Miss H., she had met in Paris. Learning through Miss H. that another Plymouth acquaintance was coming to Paris to study, Miss Beach wished to communicate with her, hoping to secure her for a fellow boarder and roommate at Madame de W's. Of her expedition in search of Miss H. in order to obtain Miss C's address, she writes: “In a drizzling rain, the most discouraging weather imaginable, we all started out to find Miss H. She had just entered a large boarding school to gain an idea of that phase of French life, and this school is at the opposite extremity of the city, near the convent where I went last summer to see the tomb of Lafayette. Of course the omnibus was ‘complet’; we walked to the Louvre and took the tramway for Vincennes, passing through a very ancient quarter of the city, Faubourg St. Antoine, which figured conspicuously in the early revolutionary times. The houses are very dingy and have a forlorn aspect, like the buildings in the old quarter of Edinburg. I noticed one narrow, dirty little passage which bore the name, ‘Passage of Genius.’ I proposed to my companions that we should explore this passage to gain, if possible, a little inspiration, but they were disinclined, hence I shall never know the wonders of this pathway of Genius. There are two or three hospitals in the principal street of the quarter, and the appearance of the people in that vicinity sug-

gests that the hospitals may be crowded. We passed a large restaurant or soup-house for workingmen. This was established by a M. Duval, and is a really benevolent institution. He buys at the great *boucheries* of the city the little pieces of meat that always fall in cutting up an animal; with these pieces, the bones and plenty of vegetables he makes an excellent soup at a trifling expense. The customer receives a large bowl of this soup for two cents; then comes what is called 'the chance of the fork,' each person is allowed to go to the immense kettle where the 'bouillon' is made, take a large fork which is placed beside it, and plunging in the soup brings up what he can get, sometimes a piece of meat, sometimes a carrot or some other vegetable, which he eats with his bowl of soup. Only one trial is allowed. A large piece of bread is sold for one cent, so a workman can have a comfortable meal at noon for three cents. There are several branch houses in other parts of the city.

"We left the tramway at the Place du Trône, the spot where many victims of the Revolution were guillotined. Two large columns surmounted by statues stand in the centre of the square.

"There are two boarding schools in the street which Miss H. had given me, we went to the wrong one first. The person answering our summons at the door was not sure if Miss H. was there. The only American in the establishment proved to be an entire stranger, a damsel from Chicago; she was very sociable and answered our inquiries about the school and gave us a prospectus. The house was so dirty and dingy it made me homesick. When the young lady said, at parting 'I hope you will decide to come here,' I said to myself 'Not while I have my reason.'

"The other establishment where we found the veritable Miss H. was very neat and quite attractive. It has a large garden and a gymnasium. Miss H. did not seem to be charmed with boarding school life in Paris. She thinks it would be amusing enough to go with a carpet bag and stay two or three weeks just to see the odd ways of doing things. As she does not intend to stay more than two months it does not make much difference.

"One day we all went to see the famous Gobelin tapestry. Visitors are admitted only one day in the week. The building is very large and very ancient, built around several courts. The work rooms do not occupy the whole, but the proprietors and artists (I think they deserve that name) live in a part of the buildings. We first visited a room on the first floor; here they were making mats, very rich in color and beautifully executed, but still this was not the genuine article.

"Mounting a stairway, we entered a long low hall where five or six large pieces of tapestry were in various stages of progress. Near the door several men were preparing the warp for a piece whose subject was not announced.

They were talking and laughing over their work, but the others paid no attention to anything but the work before them. The workman sits behind the warp and the pattern is suspended on the wall behind him so he sees only the wrong side of his work and is obliged to turn around to see his pattern. A very awkward way of doing things, you will say, and it seems so to the spectator, but the result is wonderfully beautiful.

“One piece, Penelope, was nearly finished, and at a little distance it was difficult to believe that it was not a painting; the colors have the rich tints and delicate shading of an oil painting. Another, ‘Victory of Saint Michael’ was not half finished, though begun early in 1877. One man was busily engaged in picking out the border of a large piece, just commenced, ‘The Fairy’s God daughter,’ in which there will be nearly twenty figures.

“Passing through a second and smaller room, where there were only six or eight workmen, we entered the last room open to visitors, a small apartment hung with specimens of ancient tapestry. Many choice pieces were destroyed by fire some years ago.

“A guide was there to explain everything. One large piece, covering one side of the room, dates from the early part of the reign of Louis XIV., the subject is the ‘Wrath of Achilles’. There are many figures, but the colors are sadly faded, and the whole has a wrinkled appearance like a piece of cloth that has shrunk. The colors of the tapestry now made are supposed to be more durable than those of the earlier specimens. The old guide seemed very proud of the establishment, and evidently regarded himself as a sort of proprietor.

“Everything seems strange, the workmen have a sort of weird aspect seen through threads of the warp, and if the work advanced more rapidly it would seem like veritable enchantment.”

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#### BORDEAUX

The progress of our work during the year 1898-1899 has been very encouraging. We have no reason to complain of having worked in vain. Quite the contrary, we are astonished that a work so inadequate as ours, and for the accomplishment of which we are so few in numbers and so alone, should be encouraged in this manner. Certainly God has “a great people in this city.” We have the firm assurance of it. But this assurance ought to humiliate us deeply, as well as to cause us to rejoice, for what is done to reach the people through the Gospel is nothing in proportion to what there is to do and what ought to be done. We number about 8000 Protestants in a city of 257,000 inhabitants. Our churches are called “Evangelical,” and there is no popular evangelical work, properly speaking, done, except in our meetings in Arès Street. These are held in a little room, which seats eighty persons. The

persons who come to these meetings should all be visited frequently, but this simple work is not attended to quite as it should be. Yes, the meetings are encouraging and well attended; they certainly do good above all to those who do not miss one. But the meetings are not sufficient. The most direct calls and the most fitting instruction, if only heard in meetings, cannot bring about a regeneration of a conscience narrowed and apparently destroyed by Catholic education. Can evangelism, by means of public speaking, produce grand results? Yes, this is sometimes possible in a Protestant country, but not in a Catholic centre; there the conscience is often not only asleep or hardened, but it has to be made over. Words cast upon the soil of the soul will not bear real fruit unless the ground is sought out and cultivated by frequent visits and personal relations. If in *our* churches the sermon is in vain or of little use without pastoral visits, how much more need there is of them in order to evangelize the Catholics. In this respect our work is certainly inadequate. In addition to my absorbing pastoral duties, I have had to prepare a thesis to obtain my degree of bachelor of divinity. This has somewhat interfered with labors. Moreover, the number of laymen who are interested in our work is far too limited.

Here, in a few words, is the outward progress of our work since March, 1898: The evangelical meetings of Tuesday evening have been well attended. Some Bordeaux friends have helped us by coming to speak to us. We have had the joy of receiving again a visit from Messrs. Alexander and Terrel. Pastor Tophel has presided over our meetings all the month of January, and his stay here has been most beneficial.

For several weeks our meetings have been better attended than ever before, and we feel assured of the addition of several young persons, sincere Christians, who will add a large element of life and variety.

Our temperance meetings on Friday evening are always the best attended. At the last one there were one hundred and ten persons in a room where the air is respirable for only seventy persons. Pastor Mourméja took part in our last meetings, and he purposes to come regularly. His ardor convinces the most stubborn. The book containing the temperance pledge is filled with signatures. The Blue Cross takes a new start in Bordeaux. It is in this work that visiting is the most necessary, and it is by visits with temperance for the purpose that the Gospel has perhaps the best chance of being announced with success to the families of the laboring people. I have been able to prove it myself, and I cannot do otherwise than to express here my gratitude to Monsieur Garderet, who has made not less than three hundred visits, going to their homes to get them to sign again or to take for the first time the pledge. The Thursday school progresses encouragingly. The number of pupils, much larger, naturally,

as the time for our successful Christmas Tree approached, did not decrease afterwards so much as one would expect. Thirty children about constitute the permanent element of this work. These come because they like what they are taught and love their teachers. To this nucleus of thirty children are added other children who come from time to time. Our classes, noisy at first, have become very quiet. Among our teachers are Mlle Escande, Mme et Mlle Dumandel, M. Martinesque. Mme. and Mlle. Escande's visits to the children do much to strengthen this work, which is by no means the least important of that done at our rooms in Arès Street. And last, the *ouvroir* of the women, where they come together to work and receive personal instruction, on Monday afternoon, succeeds admirably, thanks to the zeal and ability of Mme Gagnier.

Such is the outward progress of our work. We should mention, to be complete, many encouraging facts, testimonies received during personal visits which we have made, serious changes which the Gospel has wrought in the life and disposition of more than one. We should speak of the active and valuable co-operation of M. Escande and his family, of Mlle Dumandel and other friends. But in spite of all that is encouraging which the year 1898-1899 has brought us, we can only render thanks to God and be humiliated at the thought of all there is to do to stir up "the great people" whom God has in this city of Bordeaux, and at the thought of how little has been done. We pledge ourselves for our part to be more faithful to seek better and more actively fellow-laborers. Above all, to pray and intercede with more perseverance and ardor while waiting for our little number to increase.

ROGER HOLLARD, JR.

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#### BIBLES, TRACTS AND BOOKS.

[From the *Paris Report*.]

"Patient continuance in well-doing," this is a grace that we have all need to pray for, the steady, unremitting labor of the evangelist being, after all, that which will produce real and abiding fruit. Year by year we prove the truth of this as we prepare the *Report*. The results seen are only found "after many days." Often we are encouraged by what seems to be a genuine case of awakening, only to lose sight of the person after a few days or weeks; when, after many months, or years even, the worker is astonished to find an apparent stranger claiming acquaintance, for it was that hopeful case that had disappeared "underground" for a time, and had again come to the surface, to prove that the patient seed-sowing will surely bring forth its fruit.

In our Bible and tract work, we are often reminded of this; the Holy Spirit works in many a heart and conscience, and when perhaps least expected,

He allows the result to be manifested. One of the fruits that has most struck us of late is the immense value of tract distribution as a means of getting young Christians—of various ages—to work for their Lord. The Christian Endeavor Societies, and those who are not formally banded together, but who know the Gospel and love it, are gaining great good for their own spiritual life, as well as making the Gospel known to others, by the steady scattering of tracts. One girl in a factory, surrounded by very ungodly companions, has seen quite a change brought about in the conversation of those around her by her testimony, and by the tracts she has perseveringly taken them week by week.

Dr. Burroughs of St. Etienne remarks, and we fully endorse what he says: "In the first years of my work here I could never open a hall without being obliged to count on violent opposition for a time. To-day the people are respectful, and look on our halls as recognized institutions for preaching the Gospel, and they come to listen with pleasure. I am convinced that this change is due to the quantities of tracts we have distributed in the town."

Here are a few testimonies that I take from various letters and reports, showing what the people think of the tract: "Since I have read your tracts I begin to know Jesus Christ better, and to love Him more." "These tracts show us that your religion is better than ours." "Your tracts enable me to understand the New Testament that I lately bought of you." "It was your tracts that brought me to the meetings, because I found in them the truth." "If everyone read those tracts, we should be better behaved." "Your tracts never speak of the Virgin Mary, but they show us clearly that Jesus Christ is the only Saviour." That is what we want to show the French, by word and by printed page. And it is only right that we should again bear our testimony to the great work that the Religious Tract Society has done and is doing in France, by the liberal and continuous aid it affords all who evangelize in supplying such excellent tracts and books. As we have often said, the only Christian literature that the people have amongst whom we work is that furnished them by the tract societies of London and of France and Switzerland. We rejoice in the blessing that the Lord has given the great parent society in London, now celebrating its centenary, and we pray that still greater prosperity may attend it as the years go by.

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#### HERE AND THERE.

The Reading-room at Salle Barbès, Paris, has been much patronized; first, a group of young men belonging to the district undertook to organize the library and collect the subscriptions (5 cents per month); then the *Union d'Enseignement Populaire* sent lecturers, the Club in the Rue Volney sent several news-



papers gratis; finally several groups of ladies have kindly organized musical and literary evenings, so that these family gatherings have assumed a highly attractive, artistic character; and as they bring together 150 or 200 persons each time, they form one of the best means of attracting people to the hall.

Our work has been favorably noticed by the press; on the 5th of January, *L'Éclair* wrote about it in a friendly, if not absolutely accurate manner, and its article was reproduced in several country papers. It was also spoken of in the Reports of the *Société d'Économie Sociale*, and at the General Meeting of the French Temperance Society on 27th of November it was spoken of in eulogistic terms.

M. Henri Tricot, whom our readers remember as formerly a noted anarchist, was invited to *Grenelle* in July, 1898, and soon after was consecrated by Pastor Hollard and his colleagues of the *Eglise Libre* of Paris. Since then, the work has resumed, for the most part, the aspect it had in M. Escande's time. The Dispensary has been in regular activity, and the average attendance of patients has been about the same as in former years. The Mothers' meeting has been very prosperous, notwithstanding the heroic resolution of the lady who directs it not to give any more calico, or even any chocolate. All the members would certainly echo the exclamation of one of them, who could not attend during some weeks. "It is wonderful how I miss those dear little Wednesdays!"

"At *Ménilmontant*," writes Pastor Appia, "there are two facts to note during the past year. A certain number of converts of the hall have been received into the Church of *Bon Secours*, and the temperance society has considerably increased. In November, 1897, weekly temperance meetings were established in the hall—every Friday. By permission of the Committee of the Mission, they have been continued ever since, and the result has been encouraging. The audience has kept up; indeed, it has been very large each time that some special effort was made. During the last few weeks 150 to 230 people came to hear well-known speakers, who had been announced by printed bills. It is no mean result to have thus for more than fifteen months directed the attention of hearers, new and old, to the dangers of alcoholism; and to have persuaded two or three hundred of them to sign for periods varying from a week to a year, the pledge of abstinence from spirits. Though we cannot look upon all these persons, many of whom we have lost sight of, as active members of our society, yet we hope that many will have retained enough of the teachings to keep them from excessive drinking. Some members, as their families can testify, are living monuments of the usefulness of this work." Besides the schools under the care of the Lutheran pastor, there are two other schools for the wilder street arabs, whose superintendent tells us "they are prosperous, having many

more on the books than last year," and the children are more amenable to discipline, and better behaved. A temperance society has been started among the children, with thirty-four members. The Mothers' meeting, and that for young women, give much encouragement to their devoted lady superintendent. Thus there is progress in every branch of the work.

Dr. Benham, in a report full of details of the work at *La Villette*, writes: "In conclusion, I bless God for what is going on in the hall; and I begin to perceive that the work of the Mission is much more extended and more real than I had feared." The visits systematically paid and reported by Mlle Gardiol, who has worked there regularly since October, 1898, have enabled our friend to become better acquainted with all the attendants at the hall, and to find out better how far they had advanced in the knowledge of Divine things. There is perhaps, a slight improvement in the attendance at the Sunday and Thursday meetings as compared with last year; the schools are prosperous; the Mothers' meetings, and those for youths and for young women, have been well maintained.

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MASSACHUSETTS, \$47.15.		PENNSYLVANIA, \$93.25	
Holyoke—Congregational Church . . . .	\$43 15	Philadelphia Auxiliary . . . . .	\$93 25
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Ithaca—Woman's Missionary Society . .	42 00		
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